461 would trade his labor for goods for his family rather than for himself. Among
465 the Indians themselves the employment of labor is not uncommon and is paid
[474] either by labor in return or by goods, such as baskets or other common objects of trade. For instance one man may definitely employ another (outside his household — those in the household are of course obligated to help freely) to help erect his house and in return will do an equivalent amount of work for the man employed or will give him an equitable amount of food, drink, or articles of trade. This practice contains the germs of definite class differentiation into employees and laborers, but such differentiation has not at all occurred as yet.
[556] Generally speaking, there is no pronounced difference in wealth between different households and no one man is much more likely to be an employer than an employee.

Crime and Punishment.

173 According to present statements, the ancient penal code of the tribe, if
●673 an indefinite and unwritten customary handling of the problem of crime can be
[681] so called, recognized basically only one crime, that of being hopelessly undesirable, and one punishment, death. Judgment as to the undesirability of a
[682] member of the tribe was based on the commission of antisocial actions, among
[683] which unjustified murder, violation of fishing rights, and habitual thievery
173 were specifically mentioned. A household might take matters into its own
692 hands, but this was considered undesirable and the regular, one might say the
643 truly legal, procedure was to lay the complaint before the cacique who judged
[627] its accuracy and gravity, but apparently without holding anything resembling
[696] a formal hearing or trial. If he condemned the criminal, he assigned the duty of executing him to any members of the tribe, such as the male complainants, and the sentence was carried out without further formality as soon as opportunity presented.

674 At present, the Indians say, crime is so nearly unknown that no regular
[681] system of punishment is required. It is easy to believe that serious crime is
[157] extremely rare as the amity of the Kamarakotos is amazing. Even when they
[273] were violently drunk no quarreling was seen, still less any attempts at physical injury. They are, however, human and it is incredible that no crime ever is
[178] committed. From answers to hypothetical questions as to what would be done if a crime should occur, it is evident that the old code is still considered natural and just and I have no doubt that it would be, and probably is, still applied if
685 occasion arises. Specifically, it was stated that unprovoked murder and serious
[682] violation of fishing rights merit death and that this should be administered un-
[696] der direction of the cacique but might well be undertaken by the injured house-
[627] hold on its own initiative. Theft, on the other hand, is now considered theoretically (and probably also in practice although no specific instance could be

685 adduced) to be sufficiently compensated by the forceable recovery of the stolen objects or of others of equal value, without any penalty. Within the central group theft must, however, necessarily be rare because it could hardly fail of
681 instant detection.[170] The wholly non-Indian punishment of imprisonment is unknown, and the Indian punishments of whipping and of biting by ants were also said not to be in use here.

● 673 No actions other than physical injury, trespass (particularly on fishing waters), and theft were specifically cited as criminal and of conceivable occurrence. Voluntary cohabitation among the unmarried is not criminal, or even reprehensible, and rape and adultery are claimed to be unknown (a most
[609] unlikely statement, but no other information was obtainable). It should, how-
[684] ever, be recalled that at least one non-Indian traveler is rumored to have been executed for rape or seduction, but this was generally denied, as it probably
674 would be, whether true or not. In such a culture and community most of the crimes on our statute books are nearly or quite impossible: fraud could hardly ever be successful, debts are seldom contracted and early payment could not be avoided if possible at all, and there are no taxes, licenses, or any of the other hundred and one fruitful causes of crimes and misdemeanors in more complex cultures.

858 It might be noted here also that in such cases as we saw the minor misde-
861 meanors of children were not punished in any way and such punishment was said to be neither necessary nor customary.

Trade

433 The Kamarakotos do not have and, as far as one can judge from present conditions, have never had a completely self-contained economy. It is true that they could survive and even live comfortably on the products of their own region and their own labor, but it is also true that they do not and that the ne-
[177] cessity would mean a marked change in their way of life. Nor is this true simply
439 because they now use some non-Indian materials and articles. They also re-
[48] quire various products to be obtained from other Indian tribes. It is certain that
[171] the Guiana tribes in general had well established trade routes and a far-flung system of inter-tribal trade long before white men appeared. This trade still flourishes.

437 All trade is by barter, in the truest sense. The parties normally exchange things that each wants for his own use at the moment, not accepting articles that serve as tokens for further exchange or that are to be kept for future use. The only advance beyond this basic type of barter is that intermediate barter is also practiced to some extent. An Indian will accept or even seek something that he himself does not want at the moment, but only if he knows that he can

170 [see footnote on p. 327 category 116 - Analyst]